1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

drunk by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shiná people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

WINE.*

The Gilgitis are great wine-drinkers, though not so much as the people of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Dareyl (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tshilgōzas (edible pine). In Astor (and in Chilâs ?) the custom is to put a number of Ghi (clarified butter) cakes before the Mulla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tshakerkōt onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as is "beer" by the Astoris, *viz.*: "Mō." The wine press is called "Mōe Kùrr." The reservoir into which it flows is called "Mōe Sán."

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pādar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangā Valley, we had already come into the tract occupied by Dārds; in the village of Gurez itself there is a mixture of Dārds and Kashmīrīs, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dārd language, a language quite different from Kashmīrī, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangā, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaus above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and farther on the pine is replaced by spruce and silver firs.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

not well kept up, but they at last took the chief stronghold of the Chilāsīs, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; as late as 1869 some half dozen of them escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilāsīs into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tarshing, a village under Nangā Parbat, now go to Chilās, while from Chilās messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come in exchange.

It is curious that while the people of Astor are all riders and keep many ponies, these Chilāsīs have none, and they used not to attempt to take away any they met with in their raids.

The Astor people, who thus in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Drās also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Baltīs, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nangā Parbat. Just beyond the last village, Tarshing, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality unite as there expressed. I have made the correction, as far as I could with certainty, in the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Bondū districts; these, though I was able to detect them, I had not time to rectify; so they have been allowed to stand in mine as in the Government Map.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

time dispossessed of it; this is built in the Dārd style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dogrās; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built cornerwise on to the fort, was what was called the *Sangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars.

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4800 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawanjī, whose elevation is given by the G. T. Survey, to be the nearer. The climate of Gilgit is not unlike that of Baltistān, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungī, mān, and massar), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sarshing (*Elæagnus Moorcroftii*, called there anāb, sarshing being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmir, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for kamarbands.

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs

564 We now come to the *Shin*, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dārds. It belongs especially, perhaps even solely, to this Shīn caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this; they hold the cow in abhorrence; they look on [262] it in much the same way that the ordinary Muhammadan regards a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung, the fuel that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindūs give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dashkin, 13 miles below Astor, where [262] the people are Shīn, they will not eat fowls nor touch them; [241] in this they approach the Hindūs. Here, too, I was told that they have an objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shīn generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shīn without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shīn caste is found and in what the Yashkun prevails. The Shīn occur, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of